The Unitarian Calendar

"If after kirk you bide a wee
There's some would like to speak to ye.
If after kirk you rise and flee,
We all seem cold and stiff to ye.
That one that's in the seat with ye
Is stranger here than you, maybe;
All here have got their fears and cares;
Add your soul unto our prayers;
Be you our angel unawares."

Vol. 5 JUNE — 1913 No. 10

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

President, Rev. William I. Lawrance.

Treasurer, Mr. Sanford Bates.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

Honorary President, Hon. W. H. Taft.

President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M. T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr. Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

Vol. 5. JUNE, 1913. No. 10.

THE NEED OF MEN IN THE CHURCH

Rev. Augustus M. Lord, D. D.

Of the First Congregational Church of Providence, R. I.

The Kingdom of God is like a grain of mustard seed which a man took and sowed in his own garden. He sent the disciples to teach and to preach each in his own town or village.

Living out this gospel, the men and women of our communion in every town and city across the land have been, and are, represented out of all proportion to their numbers on every non-sectarian philanthropic board of directors, in every fellowship of workers for the welfare of the community, physical, moral, intellectual, political and spiritual.

The old method of approach and presentation, the old type of tradition, the ecclesiastical ideal, the old conception of what a church should be, is losing its hold on an increasing number of men and women.

Look at England and France, Italy, and even Spain. I do not say that this reaction is wholly justified. I do not say that its manifestation is wholly right. But there is the fact. The great mass of the spiritual life of the world, the vital power to resist evil and achieve good in the world, may still be inside the larger communions of Christians. These communions may still be mighty forces for saving health among all nations. But they cannot cover the whole ground; they cannot meet the foe at all points; they cannot

save all kinds of men from evil; they cannot inspire all kinds of men to good.

Modern life is developing a type of mind of which their tradition cannot make an instrument and a type of moral disease which fails to respond to their treatment.

The great evil of our day is materialism—the worship of comfort, luxury, pleasure. It has rotted out the character, the vitality, of thousands and thousands. It has left man after man unprotected against insidious temptation; and where an appeal is made to manhood we are often startled at the lack of character where most we expected to find it.

Against this subtle and manifold assault on the foundations of manhood, this depreciation of the value of character the world over, we need to seize every strategic position, use every resource to its utmost. Doubtless much may be done from the old positions in the impending battle between good and evil which can be held only by those who put character, sheer humanity, at the very centre of their creed; who believe this is the one important point; who try to discover, reveal and develop the infinite worth of a human soul, its infinite possibilities, and so its enduring possibilities. I maintain that our little fellowship holds a position of critical consequence today, a position of direct appeal to the best in men, and of direct resistance to the worst in men — where other fellowships must work and fight indirectly. Those who magnify the humanity of Jesus proclaim the Christlike responsibility, the divine commission and destiny, of every human soul; and in this they take to themselves the uncompromising rallying cry of their leader, who would stop short with no compromise, no half-truth, no sophistry.

"Be perfect, even as your Father in heaven is perfect."

EXTRACT FROM AN ADDRESS BY MRS. ST. CLAIR STOBART ON WOMEN AND WAR

The work of the hospital did not consist only of doctoring and nursing the patients. They had also to be fed, and the work of the kitchen staff, headed by Mrs. Godfrey, was by no means the least laborious. We could requisition as much sour brown bread, sugar, cheese, salt, tea and meat as we required for the use of ourselves and patients, but meat meant whole carcasses of tough bullock and sheep which had to be skinned and cut up and dealt with entirely by the three lady cooks, who every day, with no apparatus except an open fireplace and large stew pots, did all the cooking for 120 people, and—it must be added—to the entire satisfaction of the patients, who continually sent complimentary messages to the kitchen. But appreciation and gratitude were everywhere accorded us, not only by our patients, but by all the authorities, the Governor-General, the P. M. O. Generals, military *attaches,* hospital and other officials, who frequently visited the hospital and took the greatest interest in our work, affording us every facility in their power. That there were difficulties in a work conducted in empty buildings in a Turkish town, with problems of sanitation, language, scarcity of food, etc., to be combated, is not to be denied. There may also have been some hardships and privations which women are not usually called upon to face. Yet the spirit with which these were encountered by the women with whom I was privileged to work has, I think, established the fact that, though untrained and undisciplined women are *not* wanted anywhere, *trained and disciplined women are,* in a national emergency and without being a burden on men, fitted for any work under any conditions, wherever alleviation of suffering

is the object. As Commandant of the Women's Convoy Corps, I am grateful that, owing to the sympathetic help of Mr. Noel Buxton's Committee and of the good friends of the corps, women have, if only to a small extent, been represented in the work of helping to relieve the sufferings of the Balkan peoples in their brave struggle for freedom.

Nevertheless, I am impressed with the conviction that war is an unmitigated evil. Are we solely animals, or is there a spiritual element? Is the religion of Christianity a mere aspiration? Are the philosophies of Bergson, Eucken and of those of us who believe in the evolution of Spirit only an intellectual bubble? This thought harassed me continually as I saw all day long, on the one hand, the butchered bullocks in the kitchen, and on the other the butchered human beings in the wards. If we *do* believe that evolution is to be along spiritual lines, surely it is preposterous to assert that the only means to progress and the evolution of nations is by the butchery of the bodies of our bravest men and by the starvation of innocent women and children! Hitherto, as a rule, it has only been those who are interested in the continuance of war who have had an opportunity of studying its conditions. I now, therefore, at the risk of ridicule, wish to record my impression, as I feel it would be an added danger to the world if women on their entrance to this new sphere of work should seem by their silence to condone the horrors and indignities to which war subjects human beings. And the impression branded indelibly on my mind is this: It is time that the world made up its mind as to whether or not it believes in the reality of Spirit. And if we *do* believe in a spiritual evolution for mankind, then we must no longer tolerate war as a tragedy—we must condemn it as a crime.

A PERSONAL EXPERIENCE OF RELIGION

Rev. E. A. Coil

Of the First Unitarian Society, Marietta, Ohio

Possibly I am more fortunate than some in that I have an abiding belief in the immortality of the soul. That belief enables me to see, by faith, the working out of many problems and the conferring of compensations for which three score years and ten do not constitute enough time. As I study more carefully life's processes the conviction deepens within me:

"That nothing walks with aimless feet;
That no one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

Religion may have failed some people; but it has not failed me. Prayer may seem useless to others; but, as a conscious endeavor to attune myself with God, it becomes more helpful to me as the years go by. To some this may appear to be a confession of weakness on my part, an indication that I lack the necessary self-reliance. Be it so, be it so, I believe in God and have such confidence in his wisdom that, even though he slay me, I will trust him to work out some great plan in the glory of which he will permit me to share. If subjected to trying and inexplicable experiences I shall not look upon them as evidences that there is no God; but rather as processes akin to those by which the workman, with mallet and chisel, or fire and hammer, fits the stone or iron to occupy some important and honorable place in the great building which he has planned and is constructing.

Because it helps me to live my life more nearly as I think it should be lived, and because it is an unfailing source of comfort to me, I believe in prayer. Because it seems reasonable to me, I believe in the immortality of the soul, and therefore

have room in my philosophy of life for those compensations which I am sure justice will confer. My religion enables me to get a larger measure of enjoyment out of the sunshine, the songs of birds, the beauty and fragrance of the flowers than I would otherwise get, and it also helps me to meet, with far more hopeful assurance, trying experiences, many of which I admit I do not yet understand. I do not attempt to force it upon others; but because my religion does all for me that I have indicated I love it and cling to it as the most precious of all the things I possess.

If thinking there is no God and that we are all the sport of chance or subject to blind force will do for a sincere fellow man what my religion does for me, then he is entitled to treasure that unbelief and teach it to his children, and I would, under no circumstances, rob him of it. But since the normal and orderly processes of the universe constitute the foundation of my philosophy of life, the abnormal and calamitous being looked upon as incidental, I cannot see things from his standpoint, and I hold fast my religion which becomes more and not less helpful to me as the years go by, and in which I shall continue steadfast unless it should be demonstrated to me that confusion and disaster are the normal conditions of the universe and order and apparent purpose incidental and abnormal. Until there is accorded me such a demonstration I shall continue trying to maintain standards of righteousness, meantime cheerfully and confidently putting my trust in God. Because I believe there is a real and enduring foundation upon which his faith rested, I try to cultivate in my own life the spirit that prompted Dr. Deems to write:

"The world is wide in time and tide,
Then do not hurry.
And God is guide whate'er betide,
Then do not worry."

TO THE MOUNTAIN LAUREL

Firm and true through the winter long
Thy stout roots hold and thy stem stands strong.
Glossy and green through the barren days
Thy slender leaves grace the woodland ways.

Thine is the constant faith that keeps
Its place when the angry storm-wind sweeps—
The gentle hope that in patience glows
When the world is weary of winter snows.

The pine tree, priest of the forest, lifts
His arms in prayer where the cloud-wrack drifts.
He lights his candles of fairy green
When signs of spring on the hills are seen.

But thou art the sylvan poet, thou,
Whose leaves shall wreathe the singer's brow,
Sign of the immortality
Of art and love and liberty.

Close to the earth thy branches bend,
Clinging together as friend with friend.
One with the earth's warm life is thine—
Sharing her secret of faith divine.

For when the glory of spring is flung
Abroad in the world, and her songs are sung,
No fairer blossom lifts its head
Than thy clustered stars of white and red.

Let the solemn pine his candles light!
Let the orchards break into sudden white!
THE LAUREL shares the passion of bloom,
And the peace of the evergreen's sacred gloom.

Such is the poet's cosmic life—
Sharing the passion, the urge and the strife
Of the changing seasons, yet holding true
To the Endless Life that is always New.

—*Anita Trueman Pickett.*

WHAT IS IT TO BE A CHRISTIAN?

REV. THOMAS P. BYRNES

Of the First Unitarian Church of Erie, Pa.

I do not have to live all summer and all winter with a man to find out whether he has the Spirit of Jesus in his heart and life or not. I do not have to wait until he makes public profession in order to find out whether he has the Spirit of the Master or not, and neither do you.

The fact is, if a man has the Spirit of Jesus in his life and character it colors and distinguishes his whole life. Not only do his wife and children know it, but the men and women who deal with him know it; his neighbors know it; the men and women who work for him know it; the dogs in the street are conscious of it. The fact is, the more in his modesty he hides this sweet temper of his life the more he proclaims it to all men. I am not condemning Christian profession. I am simply insisting that it is not the highest badge of the Christian, as many foolishly imply.

The soldier must enlist, but his enlistment papers are not the badge of his loyalty, nor do they indicate fully his quality as a soldier. The Mason must join the lodge, but his card is not the guarantee of the quality of his Masonry.

The fact is that mere profession is too easy to have it count against and above life and character in the measure of the Christian life.

The hypocrite can and does make loud his public professions, and he is often counted as a real Christian when the modest man with the real Spirit of the Master in his heart is left without the pale, in the count of the Christians of a community.

Hypocrisy is the deference the devil pays to virtue and goodness.

Christian virtue pays so well in many communities that the hypocrite feigns to practice it.

The Christian Christian is the man who has the real Spirit of Jesus in his life and character; who lives his daily life as Jesus did; who lives the life of love; who has the Christian ideals, real Christian faith and convictions; whose whole life and personality is surcharged with the Spirit of the Master.

To have these qualities in our daily life is to have the Spirit of Jesus; to have these qualities in our souls and to perform our daily duties in the inspiration of these virtues and graces is to be a Christian in the same masterful way in which Jesus himself was a Christian.

EXTRACT FROM PROFESSOR G. H. PALMER'S "THE NATURE OF GOODNESS"

Praise

"Why should praise be sweet? In candor most of us will own that there is little else so desired. When almost every other form of dependence is laid by, to our secret hearts the good words of neighbors are dear. And well they may be! Our pleasure testifies how closely we are knitted together. We cannot be satisfied with a separated consciousness, but demand that the consciousness of all shall respond to our own. A glorious infirmity then! And the peculiar sweetness which praise brings is grounded in the consciousness of our weakness. In certain regions of my life, it is true, goodness has become fairly natural; and there, of course, praise strikes me as ill-adjusted and distasteful. I do not like to have my manners praised, my honesty or my diligence. But there are other tracts where I know I am still in the stage of conscious effort. In this extensive region, aware of my feebleness and hearing an

inward call to greater heights, it will always be cheering to hear those about me say, 'Well done!' Of course, in saying this they will inevitably hint that I have not yet reached an end, and their praise will displease unless I too am ready to acknowledge my incompleteness. But when this is acknowledged praise is welcome and invigorating. I suspect we deal in it too little. If imagination were more active and we were willing to enter sympathetically the inner life of our struggling and imperfect comrades we should bestow it more liberally. Occasion is always at hand. None of us ever quite passes beyond the deliberate, conscious and praise-deserving line. In some parts of our being we are farther advanced, and may there be experiencing the peace and assurance of a considerable second nature. But there, too, perpetual verification is necessary. And so many tracts remain unsubdued or capable of higher cultivation that throughout our lives, perhaps on into eternity, effort will still find room for work, and suitable praises may attend it."

Church-going. Go to church to get food for mind and soul. A famous Massachusetts lawyer once said that it was a mighty poor sermon that didn't hit him somewhere. Some prophet or teacher can interpret helpfully to you the problems of life from the spiritual standpoint, reveal the meaning of discipline, set you thinking on the great subject of the human soul and its relation to its Maker and its fellows. And even if you do not find the preacher who exactly suits you, there can hardly fail to be crumbs of instruction and inspiration that will fall into your lap if you will but listen regularly and without prejudice.—*Rev. H. F. Moulton.*

STEVENSON'S RELIGIOUS INFLUENCE

REV. ALEXANDER WEBSTER

Of Aberdeen, Scotland

Stevenson's life was a rebuke to orthodoxy in several ways. It was a protest against repression of individuality by insistence on conformity to dogmatic standards. It was a vindication of originality, the right of the soul to put its own interpretation on things and have its own things for interpretation. It was a rebuke to the exclusiveness of orthodoxy, to its arbitrary distinction between sacred and secular, to its outkeeping of scepticism and stigmatizing of reason; and of its disparagement of Nature and scorn of Humanity. The playful style of Stevenson makes his spiritual struggle seem slight, but there are evidences that it was severe. We discern the severity of it in his calling the New Testament "an unsettling book." He was aware of the Higher Criticism and had been its disciple in his own way. He made a study of Christ for himself, as all earnest souls have to do, and, in the reaction from the infidelity of Christendom, he took refuge, with a touch of his father's rigour, in a sterner view of the teaching of Jesus.

But it is not for Theology or Christology that we are indebted to Stevenson so much as for his example of liberation from dogmatism, and his abomination of the cant connected with it. He delivered his soul from "rank conformity" which suppressed the religious spirit, and expressed his abhorrence of the patent insincerity of the ordinary preaching.

In a sweetly persuasive way Stevenson sounded the note of a healthier, loftier life, in which, with the windows of the heart open to the divine blue day, there would be fulness of joy. To that life he calls:

Forth from the casement, on the plain
Where honour has the world to gain
Pour forth, and bravely do your part,
Oh knight of the unshielded heart!
Forth and for ever forward! Out
From prudent turret and redoubt
And in the millay charge remain
To fall but yet to rise again!

UNITARIAN HYMN

Gone are those great and good
Who here, in peril, stood
And raised their hymn.
Peace to the reverend dead!
The light that on their head
The passing years have shed
Shall ne'er grow dim.

Ye temples, that to God
Rise where our fathers trod,
Guard well your trust—
The faith that dared the sea,
The truth that made them free,
Their cherished purity,
Their garnered dust.

Thou high and holy One,
Whose care for sire and son
All nature fills—
While day shall break and close,
While night her crescent shows,
Oh, let thy light repose
On these our hills!

—*John Pierpont.*

NEWS NOTES

A good arrangement worthy the emulation of other churches has been made in one of the

churches of the Middle West. The minister is called under a three-year contract, his salary to be increased one hundred dollars each year. Thus the sense of permanency is secured and the question of finances is settled for a sufficient length of time to insure continuous concentration on the part of the minister himself.

The new society formed at Seattle, mainly under the auspices of professors in the University of Washington, has made something of a new departure in its methods of support. It will be entirely sustained by straight subscriptions. A letter recently received from Professor Start contains the following information:

"We propose to use a budget system and live as close to the budget as possible. We do not believe in making expenditures without any knowledge of means to meet them and then begging to make up the deficit. We intend that all our moneys shall be handled by the trustees, or with their approval. We have abolished the church collection and have made it our policy not to ask for money in the church, except, of course, for some special purpose that might arise. We are insisting that any means used to raise money, as by the Alliance, shall be based on sound business principles and not on the church fair plan of giving with one hand what you have to repurchase at an exorbitant price with the other. Our people are beginning already to find that they may know just what to expect from us in the way of financial demands and that they will not be hounded for more money every time they see a church officer. The church holdup as it has been practiced here has been the subject of a good deal of criticism. One provision dealer in the university district grumbled to our treasurer that he supposed this new church would cost him fifteen dollars, that every new church that came in here

had assessed him for that amount. His opinion of us went up several degrees when he learned that we had sufficient self-respect to pay our own bills."

At the recent conference of the Icelandic Unitarians at Winnipeg an encouraging condition of things was manifest. The property held by the society at Winnipeg has become very valuable, and it will be only a question of time when it will be sold, the church moving to a more desirable location. At Gimli and Icelandic River the work will be under the direction of a graduate from the Rekyavik College in Iceland. Rev. A. E. Kristjansson will have charge of the work at Mary Hill and Otto; while Mr. Arnason will continue his work at Winnipeg, and Mr. Petursson will have general oversight of the field. The President of the Conference made an interesting address upon "The Condition of Religion Among the Icelandic People."

At Dayton, Ohio, where great suffering was incurred by the recent flood, our Unitarian interests are well looked after under the care of Rev. Troward H. Marshall. Services are held at private dwellings when the weather is such that outdoor meetings cannot be enjoyed. Arrangements have already been made for the purchase of a lot in a desirable quarter of the city where floods will not interfere, and the society with renewed courage inspired by the help of sister churches throughout the denomination already entertains pleasant prospects for the erection of a suitable church building.

Rev. Frank L. Phalen, who recently resigned his charge at Fairhaven, will spend the summer and perhaps a longer period in Great Britain. In his farewell sermon Mr. Phalen used the following words:

"Here we rest. We have arrived at the end of

our journey together. We cherish no hidden and secret sentiments except those which are too personal, too deep and too sacred to be profaned by public speech. May the benediction of peace, the peace of God that passeth understanding, overshadow you and abide with you now and always."

"Just a light where the clouds have been,
Just a gray mist, pale and thin,
Over the mountains;
And far in the west
A robin, flying home to her nest,
In the sunset glow.

"Just a peace where the storm has been,
Just a joy and a rest within,
Over the soul;
And out of the gray,
A vision glad of a better day,
When the morn shall come!"

Rev. E. H. Reeman, recently from England, has settled over the Church of Our Father in Lancaster, Pa. He was welcomed by a large and encouraging congregation, and at the morning service gave a strong sermon upon "The God Consciousness of Jesus." On the evening of the same day he spoke upon "The World's Spiritual Need." Prior to both morning and evening sermons Mr. Reeman spoke briefly of his hopes and aims in beginning his work in Lancaster.

The sixth Commencement of the Pacific Unitarian School for the Ministry was observed on May 8 at Berkeley, Cal. Immediately following the Commencement exercises a reception was given by the officers of the school in Unity Hall.

Rev. Fred A. Weil of Bellingham, Wash., has been holding a series of services with special sermons during the month of May. In addition to

his regular services he has been preaching to newly gathered congregations at Sedro Wooly and at Lynden.

The one hundredth anniversary of the founding of the Third Religious Society in Dorchester was observed on May 6 and extended over three days. Addresses were made by representatives of the American Unitarian Association, the Department of Religious Education and the Women's Alliance, while ministers of neighboring Unitarian churches participated in the services.

At Concord, N. H., the fifty-fourth annual May party under the auspices of the Parish Fund Socity of the Unitarian Church was opened in the Auditorium on May 1. The usual program, including a charming little play entitled "The Idyls of Woodland," by the children was carried out, and the unique feature of a parade of the nations was followed by the national dance of each, including the May pole dance, an annual feature of these gatherings.

The Joseph Priestley Conference was held with the First Unitarian Church of Philadelphia on May 6. The opening service was conducted by Rev. C. E. St. John, Rev. Lewis G. Wilson making the address upon "The Educational Influence of the Unitarian Church." On the following day the President, Mr. M. T. Garvin of Lancaster, Rev. O. B. Hawes, Mrs. J. T. Rorer and Rev. William Sullivan made interesting addresses, while upon the evening of the same day the general subject under consideration was "Religious Education."

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